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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XLVIII—No. 12 **October, 1960**

WITHOUT throwing any discredit upon time-honoured beliefs, in whatever direction, we are forced to draw a marked line between blind faith, evolved by theologies, and knowledge due to the independent researches of long generations of adepts; between, in short, faith and philosophy. There have been—in all ages—undeniably learned and good men who, having been reared in sectarian beliefs, died in their crystallized convictions. Theophilosophy proceeds on broader lines.

—H. P. BLAVATSKY

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

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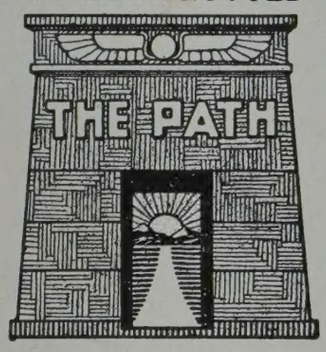

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The inner significance of other lives exceeds all our powers of sympathy and insight.
—WILLIAM JAMES

THEOSOPHY

Vol. XLVIII October, 1960 No. 12

THEOSOPHY AS CATALYST

IN the long run, the study of Theosophy can be nothing more than the study of oneself—using self in its broadest possible meaning. Awareness is something that takes place within the self, and all knowledge, therefore, when it is experienced, is experienced in the self. Inevitably, the "knowledge" one encounters in Theosophy is not truly knowledge so long as it remains some kind of external source of information or "teaching" about the nature of things.

One reads the books, returning many times to passages read before. The sense of *knowledge,* however, is present only when a passage written by H.P.B. suddenly seems a luminous expression of what is already known—as though it were an old wisdom, a bedrock of understanding.

Only small portions of the books, it may be, now affect us in this way. Those portions are foundations to build upon. The "building," however, is not accomplished by ordinary studiousness, but begins by seeing all else in the perspective of the foundations which have been established. The growth of being is represented not by dutiful following of what we think we *ought* to do, however necessary this may be, but by spontaneous inclination. That portion of Theosophy which has become the object of the heart's desire is the portion we *know.*

How can we distinguish what we know from what we believe, what we want from what we think we ought to want—what, in a word, we do as Krishna and what we do as Arjuna?

Or how, to look at the matter differently, does the higher mind act?

It is acting whenever the thrill of a freshly perceived idea concerning *meaning* becomes the animating principle of behavior. When you

say something to another, not because he needs to be "helped," nor because his "ignorance" requires attention, but because the presence of a fellow human intelligence *calls out* what you have to say, the higher manas is acting. When there is no thought of virtue, no suspicion of self-righteousness, but only spontaneous feeling of the splendor of the truth as a thing in itself, an end in itself, the higher manas is acting.

The higher manas no doubt employs all the endowments of the whole human being, but its perceptions are always direct, unshadowed by memory. It sees the eternal symmetries which have always existed, and never stop existing, so that there is no need to go back to the past. The higher manas has no longing for some truth to be known in the future. The truth of the present is not different from the truth of the future. The real perceptions of the mind are always in the light of eternality. The present vision of the mind *belongs* to the present, is sufficient unto the present, and cannot possibly be touched by anxiety or longing. Knowledge is completion. What of higher manas is active is complete. It cannot comprehend emotions of insufficiency or regret.

It is this mood of the higher manas that we encounter, in countless forms of expression, in the writings of H. P. Blavatsky and William Q. Judge. How we recognize this mood, and how well we understand it, depends no doubt upon our Karma.

The importance of the role of Karma in the life of the student who works to "rediscover" Theosophy can hardly be over-estimated. The paths leading to the philosophy are numerous. The best way, of course, to come is through love of one's fellows and the hunger to know the truth concerning their welfare. But it is quite possible to be drawn into the ranks of the movement by reason of personal attachment to one who is devotedly active. This is not philosophic longing, but something quite different. Such karmic involvements may result in a return to contact with Theosophy, but in these cases there remains the need to discover the *philosophy,* as distinguished from the many activities which must be pursued in connection with a humanitarian and educational undertaking. A thousand cross-currents of karmic attachment may lead, deviously or directly, into the broad flow of the Theosophical Movement, and in the movement itself there are corresponding differentiations of the current. "Finding" Theosophy is certainly a great step in the process of becoming, but *knowing* Theosophy is not to be distinguished, in the last analysis, from knowing oneself.

A MASTER'S LETTER

[Inquirers into Theosophy who become acquainted with the early history of the nineteenth-century Movement may be puzzled, intrigued, or annoyed by frequent reference to mysterious Adepts or Mahatmas. Debates have continued within Theosophical circles, as well as without, as to the authenticity of mysteriously-transmitted communications from them. These reasons alone are sufficient prompting for including, from time to time, a "Mahatma Letter" in THEOSOPHY, so that its nature, scope, and psychology may be studied at first hand without benefit of gratuitous interpretation.

The first edition of Mr. A. P. Sinnett's book, *The Occult World,* was published at London in 1881. During the previous year Mr. Sinnett, then the editor of *The Pioneer* newspaper at Allahabad, India, had made the acquaintance of Madame Blavatsky, had entertained her in his home, had reportedly been witness of numerous "occult phenomena" performed by her; and, apparently through her agency, had entered into correspondence with two of the *Mahatmas* connected with her Theosophical mission. Associated with Mr. Sinnett in his experiments and correspondence was Mr. A. O. Hume, formerly one of the Secretaries of the British Government of India. *The Occult World* was the first popular treatment of the Theosophical teachings and phenomena, being preceded only by Madame Blavatsky's *Isis Unveiled.* Mr. Sinnett's book is an account of his acquaintance with H.P.B., the phenomena he witnessed, and the correspondence which ensued with the *Mahatmas,* from whose Letters he gives numerous extracts. One Letter in particular, a most important one, was originally addressed to Mr. Hume. From this Letter Mr. Sinnett gives a long extract. The original Letter has never been published elsewhere than in *The Occult World,* except for a reprint in THEOSOPHY for September, 1933. It now appears again according to the text of the first edition of *The Occult World,* together with the introductory paragraph by Mr. Sinnett immediately preceding the Letter itself.—Eds. THEOS.]

I AM here enabled to insert the greater part of a letter addressed by Koot Hoomi to the friend referred to in a former passage, as having opened up a correspondence with him in reference to the idea which he contemplated under certain conditions, of devoting himself entirely to the pursuit of occultism. This letter throws a great deal of light upon some of the metaphysical conceptions of the occultists, and their metaphysics, be it remembered, are a great deal more than abstract speculation.

"DEAR SIR,—Availing of the first moments of leisure to formally answer your letter of the 17th ultimo, I will now report the result of my conference with our chiefs upon the proposition therein contained, trying at the same time to answer all your questions.

"I am first to thank you on behalf of the whole section of our fraternity that is especially interested in the welfare of India for an offer of help whose importance and sincerity no one can doubt. Tracing our lineage through the vicissitudes of Indian civilization from a remote past, we have a love for our motherland so deep and passionate that it has survived even the broadening and cosmopolitanizing (pardon me if that is not an English word) effect of our studies in the laws of Nature. And so I, and every other Indian patriot, feel the strongest gratitude for every kind word or deed that is given in her behalf.

"Imagine, then, that since we are all convinced that the degradation of India is largly due to the suffocation of her ancient spirituality, and that whatever helps to restore that higher standard of thought and morals, must be a regenerating national force, every one of us would naturally and without urging, be disposed to push forward a society whose proposed formation is under debate, especially if it really is meant to become a society untainted by selfish motive, and whose object is the revival of ancient science, and tendency to rehabilitate our country in the world's estimation. Take this for granted without further asseverations. But you know, as any man who has read history, that patriots may burst their hearts in vain if circumstances are against them. Sometimes it has happened that no human power, not even the fury and force of the loftiest patriotism, has been able to bend an iron destiny aside from its fixed course, and nations have gone out like torches dropped into the water in the engulfing blackness of ruin. Thus, we who have the sense of our country's fall, though not the power to lift her up at once, cannot do as we would either as to general affairs or this particular one. And with the readiness, but not the right to meet your advances more than half-way, we are forced to say that the idea entertained by Mr. Sinnett and yourself is impracticable in part. It is, in a word, impossible for myself or any Brother, or even an advanced neophyte, to be specially assigned and set apart as the guiding spirit or chief of the Anglo-Indian branch. We know it would be a good thing to have you and a few of your colleagues regularly instructed and shown the phenomena and their rationale. For though none but you few would

be convinced, still it would be a decided gain to have even a few Englishmen, of first-class ability, enlisted as students of Asiatic Psychology. We are aware of all this, and much more; hence we do not refuse to correspond with, and otherwise help you in various ways. But what we do refuse is, to take any other responsibility upon ourselves than this periodical correspondence and assistance with our advice, and, as occasion favours, such tangible, possibly visible, proofs, as would satisfy you of our presence and interest. To 'guide' you we will not consent. However much we may be able to do, yet we can promise only to give you the full measure of your deserts. Deserve much, and we will prove honest debtors; little, and you need only expect a compensating return. This is not a mere text taken from a schoolboy's copybook, though it sounds so, but only the clumsy statement of the law of our order, and we cannot transcend it. Utterly unacquainted with Western, especially English, modes of thought and action, were we to meddle in an organization of such a kind, you would find all your fixed habits and traditions incessantly clashing, if not with the new aspirations themselves, at least with their modes of realization as suggested by us. You could not get unanimous consent to go even the length you might yourself. I have asked Mr. Sinnett to draft a plan embodying your joint ideas for submission to our chiefs, this seeming the shortest way to a mutual agreement. Under our 'guidance' your branch could not live, you not being men to be guided at all in that sense. Hence the society would be a premature birth and a failure, looking as incongruous as a Paris Daumont drawn by a team of Indian yaks or camels.

"You ask us to teach you true science—the occult aspect of the known side of Nature; and this you think can be as easily done as asked. You do not seem to realize the tremendous difficulties in the way of imparting even the rudiments of *our* science to those who have been trained in the familiar methods of yours. You do not see that the more you have of the one the less capable you are of instinctively comprehending the other, for a man can only think in his worn grooves, and unless he has the courage to fill up these, and make new ones for himself, he must perforce travel on the old lines. Allow me a few instances. In conformity with exact science you would define but one cosmic energy, and see no difference between the energy expended by the traveller who pushes aside the bush that obstructs his path, and the scientific experimenter who expends an equal amount of energy in setting a pendulum in mo-

tion. We do; for we know there is a world of difference between the two. The one uselessly dissipates and scatters force, the other concentrates and stores it. And here please understand that I do not refer to the relative utility of the two, as one might imagine, but only to the fact that in the one case there is but brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics, and in the other there is just that. Please do not consider me vaguely metaphysical. The idea I wish to convey is that the result of the highest intellection in the scientifically occupied brain is the evolution of a sublimated form of spiritual energy, which, in the cosmic action, is productive of illimitable results; while the automatically acting brain holds, or stores up in itself, only a certain quantum of brute force that is unfruitful of benefit for the individual or humanity. The human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of Nature; and the complete adept has made himself a centre from which irradiate potentialities that beget correlations upon correlations through Æons of time to come. This is the key to the mystery of his being able to project into and materialize in the visible world the forms that his imagination has constructed out of inert cosmic matter in the invisible world. The adept does not create anything new, but only utilizes and manipulates materials which Nature has in store around him, and material which, throughout eternities, has passed through all the forms. He has but to choose the one he wants, and recall it into objective existence. Would not this sound to one of your 'learned' biologists like a madman's dream?

"You say there are few branches of science with which you do not possess more or less acquaintance, and that you believe you are doing a certain amount of good, having acquired the position to do this by long years of study. Doubtless you do; but will you permit me to sketch for you still more clearly the difference between the modes of physical (called exact often out of mere compliment) and metaphysical sciences. The latter, as you know, being incapable of verification before mixed audiences, is classed by Mr. Tyndall with the fictions of poetry. The realistic science of fact on the other hand is utterly prosaic. Now, for us, poor unknown philanthropists, no fact of either of these sciences is interesting except in the degree of its potentiality of moral results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to every one and everything, or more

bound to nothing but the selfish requisites for its advancement, than this materialistic science of fact? May I ask then . . . what have the laws of Faraday, Tyndall, or others to do with philanthropy in their abstract relations with humanity, viewed as an intelligent whole? What care they for *Man* as an isolated atom of this great and harmonious whole, even though they may sometimes be of practical use to him? Cosmic energy is something eternal and incessant; matter is indestructible: and there stand the scientific facts. Doubt them, and you are an ignoramus, deny them, a dangerous lunatic, a bigot; pretend to improve upon the theories—an impertinent charlatan. And yet even these scientific facts never suggested any proof to the world of experimenters that Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and that she works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material. Hence, their ignorance about the scattering and concretion of cosmic energy in its metaphysical aspects, their division about Darwin's theories, their uncertainty about the degree of conscious life in separate elements, and, as a necessity, the scornful rejection of every phenomenon outside their own stated conditions, and the very idea of worlds of semi-intelligent if not intellectual forces at work in hidden corners of Nature. To give you another practical illustration—-we see a vast difference between the two qualities of two equal amounts of energy expended by two men, of whom one, let us suppose, is on his way to his daily quiet work, and another to denounce a fellow-creature at the police station, while the man of science can see none; and we—not they—see a specific difference between the energy in the motion of the wind and that of a revolving wheel. And why? Because every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses, and passions; a current which re-acts upon any sensitive or nervous organization which comes

in contact with it, in proportion to its dynamic intensity. The Buddhist calls this his 'Skandha'; the Hindu gives it the name of 'Karma.' The adept involves these shapes consciously; other men throw them off unconsciously. The adept, to be successful and preserve his power, must dwell in solitude, and more or less within his own soul. Still less does exact science perceive that while the building ant, the busy bee, the nidificant bird, accumulates each in its own humble way as much cosmic energy in its potential form as a Haydn, a Plato, or a ploughman turning his furrow, in theirs; the hunter who kills game for his pleasure or profit, or the positivist who applies his intellect to proving that $+ \times + = -$, are wasting and scattering energy no less than the tiger which springs upon its prey. They all rob Nature instead of enriching her, and will, in the degree of their intelligence, find themselves accountable.

"Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore, can make no claim upon our help until it blends itself with metaphysics. Being but a cold classification of facts outside man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts: and whatever the inferences and results for humanity from the materials acquired by her method, she little cares. Therefore, as our sphere lies entirely outside hers—as far as the path of *Uranus* is outside the Earth's—we distinctly refuse to be broken on any wheel of her construction. Heat is but a mode of motion to her, and motion develops heat, but why the mechanical motion of the revolving wheel should be metaphysically of a higher value than the heat into which it is gradually transformed she has yet to discover. The philosophical and transcendental (hence absurd) notion of the mediæval Theosophists that the final progress of human labour, aided by the incessant discoveries of man, must one day culminate in a process which, in imitation of the Sun's energy—in its capacity as a direct motor—shall result in the evolution of nutritious food out of inorganic matter, is unthinkable for men of science. Were the sun, the great nourishing father of our planetary system, to hatch granite chickens out of a boulder 'under test conditions' to-morrow, they (the men of science) would accept it as a scientific fact without wasting a regret that the fowls were not alive so as to feed the hungry and the starving. But let a *shaberon* cross the Himalayas in a time of famine and multiply sacks of rice for the perishing multitudes—as he

could—and your magistrates and collectors would probably lodge him in jail to make him confess what granary he had robbed. This is exact science and your realistic world. And though, as you say, you are impressed by the vast extent of the world's ignorance on every subject, which you pertinently designate as a 'few palpable facts collected and roughly generalized, and a technical jargon invented to hide man's ignorance of all that lies behind these facts,' and though you speak of your faith in the infinite possibilities of Nature, yet you are content to spend your life in a work which aids only that same exact science. . . .

"Of your several questions we will first discuss, if you please, the one relating to the presumed failure of the 'Fraternity' to 'leave any mark upon the history of the world.' They ought, you think, to have been able, with their extraordinary advantages, to have 'gathered into their schools a considerable portion of the more enlightened minds of every race.' How do you know they have made no such mark? Are you acquainted with their efforts, successes, and failures? Have you any dock upon which to arraign them? How could your world collect proofs of the doings of men who have sedulously kept closed every possible door of approach by which the inquisitive could spy upon them? The prime condition of their success was that they should never be supervised or obstructed. What they have done they know; all that those outside their circle could perceive was results, the causes of which were masked from view. To account for these results, men have, in different ages, invented theories of the interposition of gods, special providence, fates, the benign or hostile influence of the stars. There never was a time within or before the so-called historical period when our predecessors were not moulding events and 'making history,' the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices. Are you quite sure that the visible heroic figures in the successive dramas were not often but their puppets? We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along on the mighty tide, can only modify and direct some of its minor currents. If we had the powers of the imaginary Personal God, and the universal and immutable laws were but toys to play

with, then, indeed, might we have created conditions that would have turned this earth into an arcadia for lofty souls. But having to deal with an immutable law, being ourselves its creatures, we have had to do what we could, and rest thankful.

"There have been times when 'a considerable portion of enlightened minds' were taught in our schools. Such times there were in India, Persia, Egypt, Greece, and Rome. But, as I remarked in a letter to Mr. Sinnett, the adept is the efflorescence of his age, and comparatively few ever appear in a single century. Earth is the battle-ground of moral no less than of physical forces, and the boisterousness of animal passion, under the stimulus of the rude energies of the lower group of etheric agents, always tends to quench spirituality. What else could one expect of men so nearly related to the lower kingdom from which they evolved? True also, our numbers are just now diminishing, but this is because, as I have said, we are of the human race, subject to its cyclic impulse, and powerless to turn that back upon itself. Can you turn the Gunga or the Bramaputra back to its sources; can you even dam it so that its piled-up waters will not overflow the banks? No; but you may draw the stream partly into canals, and utilize its hydraulic power for the good of mankind. So we, who cannot stop the world from going in its destined direction, are yet able to divert some part of its energy into useful channels. Think of us as demi-gods, and my explanation will not satisfy you; view us as simple men—perhaps a little wiser as the result of special study—and it ought to answer your objection.

" 'What good,' you say, 'is to be attained for my fellows and myself (the two are inseparable) by these occult sciences?' When the natives see that an interest is taken by the English, and even by some high officials in India, in their ancestral science and philosophies, they will themselves take openly to their study. And when they come to realize that the old 'divine' phenomena were not miracles, but scientific effects, superstition will abate. Thus, the greatest evil that now oppresses and retards the revival of Indian civilization will in time disappear. The present tendency of education is to make them materialistic and root out spirituality. With a proper understanding of what their ancestors meant by their writings and teachings, education would become a blessing, whereas now it is often a curse. At present the non-educated, as much as the learned natives, regard the English as too prejudiced, because of their Christian religion and modern science, to care to under-

stand them or their traditions. They mutually hate and mistrust each other. This changed attitude towards the older philosophy, would influence the native princes and wealthy men to endow normal schools for the education of pundits; and old MSS., hitherto buried out of the reach of the Europeans, would again come to light, and with them the key to much of that which was hidden for ages from the popular understanding, for which your skeptical Sanscritists do not care, which your religious missionaries do not *dare,* to understand. Science would gain much, humanity everything. Under the stimulus of the Anglo-Indian Theosophical Society, we might in time see another golden age of Sanscrit literature. . . .

"If we look at Ceylon we shall see the most scholarly priests combining, under the lead of the Theosophical Society, in a new exegesis of Buddhistic philosophy; and at Galle, on the 15th of September, a secular Theosophical School for the teaching of Singhalese youth, opened with an attendance of over three hundred scholars; an example about to be imitated at three other points in that island. If the Theosophical Society, 'as at present constituted,' has indeed no 'real vitality,' and yet in its modest way has done so much practical good, how much greater results might not be anticipated from a body organized upon the better plan you could suggest?

"The same causes that are materializing the Hindu mind are equally affecting all Western thought. Education enthrones skepticism, but imprisons spirituality. You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this, and you will confer happiness of mind on thousands. The era of blind faith is gone; that of inquiry is here. Inquiry that only unmasks error, without discovering anything upon which the soul can build, will but make iconoclasts. Iconoclasm, from its very destructiveness, can give nothing; it can only raze. But man cannot rest satisfied with bare negation. Agnosticism is but a temporary halt. This is the moment to guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans. He who observes what is going on to-day, on the one hand among the Catholics, who are breeding miracles as fast as the white ants do their young, on the other among the free thinkers,

who are converting, by masses, into Agnostics—will see the drift of things. The age is revelling at a debauch of phenomena. The same marvels that the spiritualists quote in opposition to the dogmas of eternal perdition and atonement, the Catholics swarm to witness as proof of their faith in miracles. The skeptics make game of both. All are blind, and there is no one to lead them. You and your colleagues may help to furnish the materials for a needed universal religious philosophy; one impregnable to scientific assault, because itself the finality of absolute science, and a religion that is indeed worthy of the name since it includes the relations of man physical to man psychical, and of the two to all that is above and below them. Is not this worth a slight sacrifice? And if, after reflection, you should decide to enter this new career, let it be known that your society is no miracle-mongering or banqueting club, nor specially given to the study of phenomenalism. Its chief aim is to extirpate current superstitions and skepticism, and from long-sealed ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter, if he only wills, and that all 'phenomena' are but manifestations of natural law, to try to comprehend which is the duty of every intelligent being."

ZEAL—AND INDISCRETION?

Our best Theosophists would far rather that the names of the Masters had never been mixed up with our books in any way. With few exceptions, most of such works are not only imperfect, but positively erroneous and misleading. Great are the desecrations to which the names of two of the Masters have been subjected. Had we acted on the wise principle of silence, instead of rushing into notoriety and publishing all we knew and heard, such desecration would never have occurred. It is on us, now, that the Karma, the consequences of the resulting desecration of holy names and things, has fallen. But it is useless to grieve over what is done, and we can only suffer in the hope that our indiscretions may have made it a little easier for others to find the way to these Masters.

—H. P. BLAVATSKY

FRAGMENTS OF OCCULT TRUTH

[Mr. Terry, unsatisfied with the explanation provided in the first article of this series, wrote another lengthy letter bringing up other points. Although an intelligent man, Mr. Terry was so enamored of spiritualist séance phenomena that he felt compelled to argue for the "spiritual" content of messages received from "the other sphere"—since H.P.B., at the time of writing *Isis Unveiled,* had affirmed that a truly *spiritual* communication had nothing to do with automatic writing, mysterious voices, etc. The following excerpt from Mr. Terry's letter provides the salient points for rebuttal in the ensuing editorial discussion:

"Now you say you *know* that the Occult theory is correct. I might, with equal justice, say I *know* that my theory is, because all my experiences so far confirm it. . . . So far my position stands best, for as yet you have only unfolded a theory whilst I have given facts which, even were your theory substantiated, would not be entirely covered by it. . . . During my early experiments my arm was influenced by what purported to be disembodied human spirits who wrote in handwritings different from my own and whose earthly autographs I had never seen. . . . Yet when subsequently I was enabled to compare them with the autographs of the writer whose spirit professed to control my arm, they were found to be *facsimiles* of the automatic writing. Again for the past fifteen years an intelligence who professes to have existed on this earth in human form upwards of a century since, and who exhibits a distinct individuality, has conversed with me by magnetic impression, and occasionally through various media. . . . He has been seen again and again by seers and seeresses who describe him as a fine, intelligent and benevolent-looking man. For the period I mention I have ever found him wise and truthful, and he endorses the spiritual theory of the continued personality of spirit and its progression from plane to plane as it increases in wisdom and purity. Can it be wondered at that I should attach importance to, and have some faith in, this intelligence, a faith founded upon a substantial experience?"

The full text of Mr. Terry's letter, as well as the reply here reprinted, may be found in the *Theosophist* for March, 1882, and in THEOSOPHY for February, 1914.—Eds. THEOSOPHY]

II

THE main point on which our correspondent insists, is that he has had intercourse with a spirit himself and cannot, therefore, be talked out of a conviction that spirits exist. The teaching he has received by subjective impressions, and oral communications through

other mediums (we say "other" because our correspondent is clearly mediumistic himself, which accounts for the tenacity of his belief) constitutes a substantial experience, which is fortified by the testimony of some seers who have perceived, in a shape visible to them, the individuality conversing with our correspondent and describe him as being of a dignified appearance and apparently an elevated type of mind. "You say," writes our correspondent, "you *know* the occult theory is correct; I might with equal justice say I *know* that my theory is." Here lies the all important difficulty. Who shall decide, says the familiar proverb, when doctors disagree—that is to say, when people both professing to *know,* make statements that are incompatible with each other. (Clearly in such a case one of the conflicting statements rests on a misconception of what constitutes *knowing* of what real knowledge consists.) This question takes us up into an elevated region of metaphysics; but it is only by the light of metaphysics that we can possibly secure a sufficiently wide-reaching prospect of the questions to be dealt with, to feel sure we are not misled by the mere shows and seeming of its minor details.

What constitutes real knowledge? The question lies at the very threshold of occult study. We say so, not merely because of the prominent way in which it crops up in this discussion, but, because as a fact, having nothing to do with the questions now raised by Mr. Terry, nor with Spiritualism, nor with any controversies in the ordinary world, that query is, in actual practice, the first put before a regular student of occultism, who is taken in hand by the Professors of the Occult World. And the student is taught, or led to see, that there are two kinds of knowledge, the real and the unreal; the real concerned with eternal verities and primal causes, the unreal with illusory effects. So far the statement seems to deal with abstractions too vague to challenge denial. Each school of thinkers will admit so much, reserving to itself the assumption that the illusory effects are those considerations which have fascinated its rivals; the eternal verities its own conclusions. But we no sooner come to a clear understanding as to what mental presentments must be classed as illusory effects, than we find the first proposition of Occult Philosophy at war with the whole current practice of the world at large, as regards all classes of scientific investigation.

All physical science, and a good deal of what the Western world is pleased to call metaphysical speculation, rests on the crude and super-

ficial belief that the only way in which ideas can get into the mind, is through the channels of the senses. The physicist devotes all his efforts to the careful elimination from the mass of materials on which he builds up his conclusions, of everything except that which he conceives to be real fact—and it is exactly that which he conceives to be real fact—anything clearly appealing to the senses—which the profound philosophy of Eastern Occultism deliberately condemns at starting as, in its nature, illusory effects, transitory *secondary* consequences of the real underlying fact. And in acting thus, does Occult Philosophy make an arbitrary choice between rival methods, as a chemist might select one or other of two different methods of analysis? Not at all. Real philosophy cannot make any choice arbitrarily; there is but one eternal verity and, in pursuit of that, thought is forced to travel along one road. The knowlelge which appeals to the senses cannot but deal with illusory effects, for all the forms of this world and its material combinations are but pictures in the great dissolving view of evolution; there is no eternity in any of them. By mere influence from physical facts, science, proceeding on its own methods, will recognize that there was a time in its history before any of the life germs on this earth (whatever they may be) had settled into the forms in which they manifest themselves now. Assuredly there will come a time when all these forms will disappear in the progress of cosmic change. What preceded them, provoking their evolution from fiery nebulæ, what traces will they leave behind! From nothing they came; into nothing they will return according to the doubly irrational reply which is the only logical inference from the physical philosophy which makes them the real facts—the only basis of real knowledge.

Of course, it must be remembered that the unreal knowledge, proceeding from the observation of illusory, because transitory and secondary effects, hangs together satisfactorily as regards the short chain it is able to construct. This it is which leads so many, in many respects powerful, minds, to be blindly contented with it. Some of the laws of matter can be detected (if not understood) by mere observation of matter. But it is obvious that the something out of which matter proceeded, the something into which it will return, cannot be observed by material senses. In what other way can observation be extended beyond the range of material senses? Only if it can be so extended, is any knowledge attainable by Man which has to do with eternal verites and primal causes, which is real as distinguished from the transitory and the unreal.

Promptly, in ignorance of the methods by which observation can be extended beyond the range of the senses, the physicist declares—concerning the hypothetical eternal verities you can only dream and indulge in illusory conjecture—all mere brain-spun fancy. Thus the world at large, not content with hugging illusions and calling them realities, spurns the reality and denounces it as illusion.

But can the eternal verity be reached? Even if hard facts be acknowledged as illusion so far as they are transitory, is not that which is exempt from change removed from observation? Must we not follow up the theoretical admission of the possibility of real knowledge, by the practical admission that no human being can ever have anything to do with it? Now the consistent materialist who honestly believes that a man is simply a structure of gas, phosphates, etc., functioning within itself entirely, would have to be answered by reference to facts which it is unnecessary to rehearse in dealing with controversialists who recognize at all events that the living body includes a spiritual principle, and that the spiritual principle is capable of a life apart from the body when the body itself is dead. There can be no difficulty for a spiritualist in the way of the conception that if the spirit of a man lives, observes, thinks, and communicates its impressions, after the body is burned or buried, so under peculiar conditions, that same spirit, *may* separate itself from the body temporarily during life and may thus get into such relation with the world of spirit, as to take direct cognizance of its phenomena. Now it is quite clear that relatively to our own, at all events, such a world is a world of eternal verities. We know that *this* world is fleeting and transitory. It is readily conceivable, and all analogies suggest the conclusion, which every sort of spiritual statement confirms, that the world of spirit is more durable. So, as that knowledge is real which lasts, and that is unreal which passes away, the spirit of man which comes into direct and conscious relations with the world of spirit acquires the real knowledge,[1] the spirit of man which lives imprisoned in the body and is merely led through the senses with crumbs of knowledge, possesses the unreal only.

But when the imprisoned spirit does not itself rise into direct relations with the world of spirit, but is visited by an emanation from the world of spirit, or by a *spirit* (to work with the spiritualistic hypothesis for a

[1] As in the case, say—of an initiated adept—who brings back upon earth with him the clear and distinct recollection—correct to a detail—of facts gathered, and the information obtained in the invisible sphere of *Realities*.—Ed.

moment), is it entitled to assume that it is coming into possession of real knowledge? Certainly not; for though discussing spiritual things, it is acquiring its knowledge in no way which essentially differs from the method by which mere knowledge of the purely physical sort, knowledge of illusory effects, is acquired. The spiritualist, even when himself a medium sitting in receipt of communications, is taking in knowledge just as unreal, just as untrustworthy, and liable to be distorted by an erroneous observation as that which is dealt with by the wholly unspiritual observer of matter. This is the point we have been leading up to and is our reply to Mr. Terry's contention that when we say we *know* the occult theory is correct, he might with equal justice say he *knows* his theory is. It was a very natural thing for him to say, but, in reality, he is entirely unjustified in saying it. He is not in a position to trust to his own observation. Will the reader please refrain even for an instant from imagining that the form of our argument rests in any sort of way on an arrogant personal claim set up in opposition to that of our correspondent? It is enough for us to know at second hand, that the theory set forth in our preceding article is correct. There *are* those who know, of real personal knowledge, and they are living men who can communicate their knowledge to other living men, who, in receiving it, however commonplace themselves, are not subject to fall into the mistakes which ordinary men may clearly be liable to make when they attempt to take their teaching from the "spirit world" direct.

Who possess the real knowledge as contradistinguished from the unreal? the student of Occultism is asked, and he is taught to reply—that which we have shown to be the only possible reply—"the adepts alone possess the real knowledge, their minds alone *being en rapport* with the universal mind." Now it is the teaching of the adepts[2] that Spiritualists, in ninety-nine cases of a hundred, are mistaken when they think themselves in contact with the spirits of departed friends, or with such benevolent beings of another sphere as him with whom our present correspondent believes himself to converse; and to us, who know something of who, and what the adepts are, that is conclusive as to the fact. But the fact being so, every conception of Spiritualism which conflicts with

[2] Those real, genuine adepts who neither thrust themselves upon the public notice, nor do they invite us at the top of their voices: "Come all ye, poor, ignorant fools, come to me . . . come to learn from me *who has nothing more to learn* since he has made himself omniscient—how to reach 'Christ-State' and 'Buddha-State' . . ." Our adepts compare themselves neither with Christ nor Buddha; not even with Ammonius Sakka—the THEODIDAKTOS or the "God-Taught" Seer; but they may be all that combined, and much more, since they are a *body of men*—not one isolated, *self*-taught individual.—Ed.

it must be explainable—every incident of Spiritualism must be susceptible to transfer to some group of phenomena which can be shown to be something different from what Spiritualists imagine it. While the phenomena of Spiritualism are thrown off in all directions so freely, it is nearly impossible to follow them up in every case and, as regards the general subject, it is best to try and explain, as we sought to do in the last of these articles, why the phenomena of Spiritualism *cannot be* what Spiritualists think them, rather than why each in turn is actually something else. But it is only due to our correspondent whose letters have furnished the text of this occult sermon, that the special incidents he quotes should be discussed in detail.

First then as regards the automatic writing of which Mr. Terry speaks: We need not go further than the personal experience of the Editor of this magazine to show Mr. Terry that the production through a medium's arm of handwriting, the *facsimile* of that produced in life by an alleged spirit, is no proof of the alleged spirit's identity at all—nor even of its *individuality.* A certain Russian lady who was afflicted or gifted (whichever way the reader likes to put it) with mediumship in her youth was "controlled" for about six years by a "spirit" who came evening after evening and wrote reams through the child's arm in the usual automatic way. The spirit professed to be that of an old lady who had lived in a part of Russia far away from that in which she was then manifesting herself. She gave many details of her life and family and told how her son had committed suicide. Sometimes the son came himself (in spirit) and controlled the little medium's arm and gave long accounts of his remorse and sufferings consequent on the crime of self-murder. The old lady was eloquent on the subject of Heaven and its inhabitants, including the Virgin Mary. Needless to say that she was garrulous concerning the circumstances of her own death, and the interesting ceremony of the last sacrament. But she also wrote of worldly matters. She gave a detailed account of a petition she had presented to the Emperor Nicholas and the text of it, *verbatim.* She wrote partly in Russian, partly in German, which the child-medium at the time knew very slightly.

Eventually one of the young lady's relatives went to the place where the spirit had lived. Yes: she was well remembered; she had been troubled by a dissolute son who committed suicide; she had gone away to Norway, where, it was believed, she had died. &c., &c. All the auto-

matic communications were verified, in short, and the petition was turned up in the archives of the Home Office at St. Petersburg. The handwriting was perfectly reproduced. Now what better identification could a spirit have? Would not Mr. Terry on such an experience say, "I *know* that the spirits of dead persons can communicate and prove their continued individuality"? A year after the identification of the deceased person at the place where she had lived and of the petition, &c., there came to T_____ where the young medium and her people were living, an officer who proved out to be the nephew of the "Spirit." He chanced to show the child a miniature. She recognized it as that of the spirit. Explanations ensued and it turned out that Madam _____ the officer's aunt, was not dead at all; nor was her son. In all other respects the mediumistic communications were perfectly well substantiated. The son had attempted to commit suicide, but the bullet with which he had shot himself had been extracted, and his life had been saved.

Now, without going further, this story as a mere statement of facts, is enough to answer Mr. Terry's story about the automatic writing through him. It shows that without the instrumentality of any deceased person's "spirit" at all, automatic writing attributed by spiritualists to the agency of such spirits may take place; therefore, that no weight can be attached to the experiences on which Mr. Terry partly relies, when he says or implies that he *knows* his theory is correct. But we may go somewhat further and endeavor to account for the Russian story at any rate by the occult "hypothesis," as some of our readers will no doubt regard it. Who, or what was the intelligence writing through the hand of the Russian child-medium? The Devil?—as the priests of the Greek Church contended; some lying spirit?—as the spiritualists might suggest; the elementaries?—as some readers of occult literature might conceive. No; it was the fifth principle of the medium herself, her animal, or physical soul, the portion of the Universal PROTEUS, and it acted as the soul of the clairvoyant acts during the sleep of the body. The officer who ultimately visited T_____, and showed the miniature, had been acquainted with the family several years previously. The medium had seen the picture when quite a young child, but had forgotten it utterly. She had also played with various things that had belonged to Madame _____ and had been in her nephew's possession.

Preserving faithfully the memory of all it saw and heard in the "Astral Light," or in the "Soul of Things" (many readers will, no

doubt, comprehend the allusion here to the book of that name) while playing with the miniature and other trifles, the young medium's inner-self, years afterwards, owing to some associations of memory, began one day unconsciously reproducing these pictures. Little by little the inner-self, or fifth principle, was drawn into the current of those personal or individual associations, and Madam _____'s emanations, and once the mediumistic impulse given—*bon voyage*—nothing would arrest its progress. The facts accurately observed by the "Flying Soul" were inextricably mixed up with pure fancy derived from the teaching to which the medium had been subjected, and hence the account of Heaven and the Virgin Mary.

Mutatis mutandis a similar explanation would, in all probability, meet the case not merely of the automatic writing, of which Mr. Terry speaks, but also of the guiding or protecting spirit, who mentally impresses him, and has been seen by seers and seeresses. That the teaching of this intelligence confirms the spiritualistic doctrine of progression from place to place and so forth, is strongly an indication of its real emanation from Mr. Terry's own mind and the fact that the supposed spirit has been seen by clairvoyant mediums cannot be taken as proof of its objective existence. The pictures in the astral light present all the appearance of reality to those who can discern them, and Madam _____'s appearance was as real to our medium in T_____ as that of any spirit ever materialized in the wonderful séance-room of the Eddy Brothers in America, though the good lady herself all the while was quietly attending to her knitting with the breadth of Europe between her and the family circle which she had unconsciously entered as a spectral guest.

The difficulty of distinguishing between the creations of the seer's brain and spectral or spiritual phenomena really external to himself,[3] appears to be the cause of the confusion into which untrained, uninitiated observers fall when natural mediumistic gifts enable them to cross the threshold of the world of spirit and awake to a perception of the wonders hanging like an *aura* around the physical planet. From Socrates to Swedenborg, from Swedenborg to the latest clairvoyant, no *un-*

[3] The few exceptional cases of genuine spirit-communications will be treated of, in one of the future parts of "Fragments"—as the greatest attention and caution must be bestowed upon the subject to avoid every possible misunderstanding. Before we rebuild a house we have to pull down the old structure. We know that we shall displease many and receive no thanks for it. But it cannot be helped. The Spiritualists having insisted upon having our opinion, we must be left to proceed systematically.—Ed.

initiated seer ever saw quite correctly. But whatever confusing influences have been brought to bear on natural seers of past times, none have been beset with the artificial bewilderments that operate to cloud the facilities of the modern spiritualistic medium. A great mass of prepossessions occupy his mind at starting; every observation he makes, is twisted into the mould of an elaborate predetermined theory, and every picture presented to his finer senses is distorted to suit the expectations of his fancy and coloured to the complexion of a previously formulated creed. The spiritualist may honestly believe himself a seeker after truth, but the spiritualist who is himself in any degree a medium is fascinated by the creations of his faith and borne away on an induced current into a phantasmagorical world peopled with his own imaginings. Their apparent reality confirms the conjectures from which they spring, and all suggestions which claim a reconsideration of their character seem almost blasphemy to their eager devotee.

But to the student of occult philosophy there is a grander beauty in the consistent teaching of adeptship, than in the startling excitement of mediumistic revelation, while over it all there shines, for him, the solemn light of absolute truthfulness. Mediumship may afford sudden glimpses of unsuspected wonder, as bits of a strange landscape may be momentarily revealed by lightning, but the science of adeptship casts the steady light of day upon the whole scene. Surely the spiritualists, who have at least shot leagues ahead, in intelligence, of the mere materialistic moles of their purblind generation—insofar as they recognize that there *is* a landscape to be seen if it can only be lighted up—will not deliberately prefer to guess at its features by the help of occasional flashes from the fitful planes of mediumship, but will accept the aid of that nobler illumination which the elevated genius and untiring exertion of Occult Sages of the East has provided for those whose spiritual intentions enable them to appreciate its sublimity, and confide their aspirations to its guidance.

A PROCESS OF EDUCATION

NATURAL Impulse" is a lively subject in the fields of theosophical endeavor. Matter, it is taught, is a great deal more than even advanced physicists are able to comprehend. Ultimately, after all compounds are destroyed, matter is resolvable back into primordial stuff—this must be hypothesized for the sake of mental conception. That its manifestation spans the seven planes of Nature is but plain logic, when seven such densities are admitted. A thought not so easily held is that "Matter" never ceased being primordial, that manifested substance and the eternally virgin material are one.

We are involved in Matter; we are immersed in the fathomless sea of its qualities. Our transition through mental states, our movements through space, our every act, word, and deed depend upon ceaseless activity of the life-atoms. Just as the driver apprehends and feels the turning motor and the spinning wheels or propeller, but not the still point which is center of axis, so, in the force of life itself, the manasic entity loses its grip. The unchanging central point becomes the "unreal," the surrounding motion becomes "life" and "reality." This is the basis of education practiced by the world outside the temple of knowledge. Within the temple, where few are said to enter, the process of education must be a different one, concerning Nature's unchanging heart and general principles of the primordial, changeless Point.

Matter is composed of atoms of infinite variety. Infinitude is the characteristic of the forces, powers, natures, and divisions of the universe of atoms—all deriving from that unchanging point at the center. This point is the "monad." It is divine force, divine power, divine intelligence, divine action. The monad is the ultimate division of every atom, hence the central point in the wheel of action and of thought. Here is primordial substance. The thinker who does not grasp this idea conducts but desultory educative efforts toward his charges, the "lives" of Matter.

The atomic lives are mirrors and reflectors; they mirror and reflect, retain and transmit what has been impressed upon them by human thought. Every grade of nature is subject to this process of education, for every human being is a creative "god." What percentage, then, of the long span of human tenure in the monadic and atomic fields of being, can be thought to have molded the ideation and character of the

"lives" to reflect their divine origin, their ultimate destiny? How much time, permitted us in illimitable quantities, is devoted to conscious meditation on the Self of atom and man?

The conscious lives are intelligent. All forces are embodied in some material division of great Nature. Mental, psychic, vital, and material processes are thus made possible. Memory and thought, imagination and reason, occurring at the behest of Will and desire depend upon the perfect response—ability of "atoms," the sphered reflections of primordial and eternal Potency. In a simpler Age, when human reminiscence was nearer to the Cause of things, the monads and atoms forming our existence were thought of as deities and gods. What is now the Third Object of the Theosophical Movement was then integrated with the daily religion. Closeness to Nature, to her forces and methods, meant a closeness to what have now become the "unexplained laws of Nature and the psychical powers latent in man." The thing-in-itself was sensed and felt and seen; it had not become mere scientific abstraction in the province of a small group of explorers. The "elemental worlds" were man's familiar worlds, the field of his self-made destiny. The "lives" were his vehicle; he, their true informer. During earlier periods of human evolution the schooling was carried on consciously toward a glorious end; today the process of educating the lives goes on also, but the "impress and stamp" now imparted are no longer progressive.

This is a subject meaningless to civilized existence now, yet it is a subject about which each person who would escape self-annihilation must learn. There is small difference between saying that Karma brings measure for measure in accord with act and saying that the monadic and atomic lives reflect every action. All are karmic agents. To think in terms of reverence for Those who have reached beyond this emergency called the human Pilgrimage, is all quite well. But it is equally well to recognize that unremitting effort continued at every stage of the journey fulfills whole duty and obligation, thus emancipating the Soul. There is no hope in the absence of such a concept, for an end is gained only when there is knowledge leading to achievement. Great Souls never had opportunities which we lesser Souls have not had. "They are older than we," you say; "they have had more time." Just how do we *know* They stand in this relation to ourselves? What makes us so certain? Just why *are* They our "elder" brothers?

Whether our employment of the forces of Nature is conscious and purposeful, to what extent it is deliberative and intelligent and in accord with divine Plan, or to what extent it is unconscious is a matter that will have to be settled sometime. That we may not know all the processes today in no way obviates the responsibility for such use as we make of them. With every breath of air into the lungs, every morsel of food into the stomach, every energy of mind actuating brain stuff, every pulsation of desire in blood and heart, we strengthen our responsibility and debt to life. There is no stopping place for Self. When the psychic characteristics from animal flesh are assimilated, what impetus has been given to the lives we have ingested? What resides in man that still demands the sustenance provided by the layers of nature through the matrix of animal flesh?

Generally, it is felt that improvement of mind and care of body are essential daily observances. In this regimen, how are the monadic and atomic lives which make up these vehicles considered? Does it occur to us that the "astral body," that which serves to hold and focalize personal existence, may also need a bit of appreciative recognition from time to time? Have not the "Lunar Pitris," or fathers of the form, served us well for eons of time? All the internal processes, whether foetal to earth-life or foetal to Devachan, are necessarily carried on by the "lives" with their intelligences, whether existing in our familiar three states of matter on this plane or further states on other planes beyond. Our vehicles on every plane are composed of races of "thinkers."

Matter is the "vehicle," ensouled. It is the grand school of life. Man, supposed to be the teacher, is caught in the meshes of a net woven in ignorance and unwillingness. He has learned to compute the tensile strength of the web in terms of physical dynamics, but is not aware of the real nature of what he examines. Matter is his instrument; the world is his body. There is friction between the very principles which make up microcosmic nature; war goes on, but the cause, as well as the issue, is forgotten. All dis-ease is due to our ignorance of the nature of the "lives"; and we can evade the responsibility we owe them less easily than we can "ride to the moon on a bicycle"! In other words, unenlightened ignorance will perpetuate our series of "evolutions," at the rate we are travelling, into infinity.

QUESTION—AND COMMENT

IN THEOSOPHY *1:319 we find the following definition of character: "The character with which we were born was actually a sort of spiritual memory of past experiences." It is also said that "only the efflorescence of the highest thought and aspiration adheres to the Reincarnating Ego." These ideas "make sense" to us; they underlie our appreciation when we say, "That man has* character." *How then would we define "bad character"? Is it a thing-in-itself or merely the absence of "good character," or spiritual memory?*

But in Chapter 10 of The Ocean of Theosophy *Mr. Judge speaks of "cases where heredity is set at nought by a wholly bad or deficient Ego," and in Chapter 11 he defines the ego as "thinker and actor"—which would seem to imply that "bad character" also has something to do with egoic memory of past experiences.*

The essential morality implied by Theosophical philosophy revolves around the affirmation of each man's responsibility for both the personality and circumstances in which he finds himself. We should say that Mr. Judge, in speaking of a "bad or deficient ego," and therefore of "bad character," is actually referring to *characteristics,* rather than to the essential Spiritual Self. The Reincarnating Ego, as *we* know him, represents the entire range of consciousness between nearly-blind sensuality and spiritual vision.

During earth life, many spiritual memories may be obscured, unable to manifest while the focus of consciousness provides no connective. Generally speaking, when we refer to bad character we mean unfortunate traits of personality. The personality, though continually undergoing various changes, usually manifests similar characteristics throughout a lifetime. So the "character" we admire or despise or attempt to evaluate is only that aspect of the ego which is able to manifest under existing conditions. Whether we speak of another as ruthless, frivolous, superficial, or as saint or criminal, these gradations must be recognized as but reflections of the Higher Ego's capacity to manifest.

According to H. P. Blavatsky, in *The Key to Theosophy*, it is true enough that "only the efflorescence of the highest thought and aspiration adheres to the Reincarnating Ego"—in its disembodied state; yet, quite literally, *everything* adheres to the Ego—the imprint of every

experience in human relationships, every motivation, good or bad, here in waking life. At the time of a new birth the impressions from a former life attract us to them, because they have already found residence in the aura of the body which two parents will create. Mr. Judge refers to this sort of recombining of Higher Manas with its lower reflection during a discussion of "bad Karma":

> So this thinker and actor—the Ego—coming again to rebirth carries with him the picture [of past errors], and if the family to which he is attracted for birth has similar physical tendencies in its stream, the mental picture causes the newly-forming astral body to assume a deformed shape by electrical and magnetic osmosis through the mother of the child. And as all beings on earth are indissolubly joined together, the misshapen child is the karma of the parents also, an exact consequence for similar acts and thoughts on their part in other lives. Here is an exactitude of justice which no other theory will furnish. (*Ocean,* p. 92.)

In the *Glossary,* under the heading of Samskara, H.P.B. discusses the form of skandha which best fits the description provided in the original question—spiritual memory of past experiences:

> *Samskara*: *Lit.,* from *Sam* and *Kri,* to improve, refine, impress. In Hindu philosophy the term is used to denote the impressions left upon the mind by individual actions or external circumstances, and capable of being developed on any favourable occasion—even in a future birth. The *Samskara* denotes, therefore, the germs of propensities and impulses from previous births to be developed in this or the coming *janmas* or reincarnations.

Finally, we should realize that the word "spiritual" may be used in a variety of ways, precisely because no exact definition of spirit could possibly be made. Always the "spiritual" memory, thought, or experience is relative to other memories, thoughts, and experiences which are less "spiritual"—while the spirit as *Atma,* the highest abstraction connected with the sevenfold man, is out of all relation to both experiences and moral values.

Finally, it often seems helpful to think of the distinction between "higher" and "lower" tendencies as describable by their respective potentialities for growth. A *tamasic* personality, to borrow from the *Bhagavad-Gita,* is involuntarily given to mere repetition of behavior—patterns which require no creative effort. Essentially, the sensualist is always doing the same old things, because his motive for doing them

is always the same—and this must be why all sensualists, given enough time for every exploitation of the senses, become cynical: the character is "deficient." Now, in such an area of human experience, almost all that is distinctively human is left out, and, therefore, there can be no spiritual memory of consequence to carry forward. On the other hand, one who follows the admonitions of the Buddha—or of Theosophy—proceeds towards a greater sense of meaning and purpose. In this context, each experience can yield the material necessary to growth in character—because there is something for "spiritual memory" to remember.

Responsibility and Character

We have, each one of us, a tendency, both conscious and unconscious, to imitate the words and deeds, and even the thoughts, of those with whom we associate. But we imitate, not only others, but ourselves also; and hence, by our voluntary acts, we are placing the fetters of habit on our future lives, and binding our future conduct by our present acts, and thus narrowing the area of the activity of our wills.

If our daily actions be true and strong and noble, and our thoughts are high and pure, we are rendering it day by day more difficult for us to do anything false, or weak, or base, or to nourish low or impure thoughts; but if our deeds and thoughts be low and bad, we are placing the possession of virtue and nobility further and further out of our reach, till at last it becomes a moral impossibility.

And if this be the momentous effect of imitation on ourselves, it follows that we are exerting a like influence on all around us. Every visible act, every expressed thought, forms a possible object of imitation to all within sight or hearing of us, and so on, in an ever widening circle. Every single act produces a moral wave like the wave created by the fall of a stone into water.

—Sir Edward Fry

THEOSOPHY SCHOOL

[Now and again it should be provocative to include in these pages some reports of Theosophy School classes—to remind us how children and young people are growing up with the ideas of Theosophy. The following represents a teen-age class.—Eds. THEOSOPHY]

TEACHER: In connection with the first platform reading, what is meant by "man is at the end of evolution"?

LARRY: Man is in the middle of evolution, reaching up to Masters with one hand to raise himself, and reaching down with the other to pull up the lower kingdoms.

TEACHER: Is there anything beyond Masters?

LARRY: If there were not, we would be finished with evolution, at that point.

MARY JANE: Is there no end to how far we can get?

LISA: Not unless there is an end to knowledge.

LARRY: There is the case of the man who wanted Congress to close the U.S. Patent Office at one time because he could offer proof that everything had been invented, so that there was no further use for a patent office.

TEACHER: How do we help these lower kingdoms?

LARRY: They live by instinct, so we can only help them by our actions.

TEACHER: How do our actions reach and affect the lower kingdoms?

LARRY: A good example is the story of the boy who repeatedly struck a bush in anger in his garden, and a broom later made of its branches would not cooperate when the boy tried to sweep. In this manner we impress the vegetable kingdom.

TEACHER: But how do we make this impression?

LISA: By our physical contact with things.

LARRY: Not by our physical contact, but by our thinking. It is our attitude and motive in kicking the stone that counts.

MARY JANE: How about hitting a punching bag?

LARRY: It would be one's feeling toward the act of hitting the bag.

TEACHER: Then it is all psychological. What is the reaction in the lives? If we act in anger or in sympathy, how is this communicated to them? Are these physical lives?

LARRY: Not entirely. We see only the physical.

TEACHER: How does anger affect evolution?

LISA: Only we would be affected, and not the rock we struck.

LARRY: If someone hits us, we are affected.

LISA: But the rock is not conscious. You don't learn anything when someone hits you.

TEACHER: You learn to stay away from that person.

MARY JANE: It would not change our life if we should step on an ant. I have, and it didn't change my life.

LARRY: How do you know?

TEACHER: There is a sect in India which always sweeps a path in front of them so as not to kill insect life.

MARY JANE: It is Karma to be stepped on, and also to step upon.

LARRY: But you don't have to do the killing. The ant feels your attitude in killing it.

MARY JANE: But an ant can't reason.

LISA: I agree, but if you kill in anger it is *felt.*

TEACHER: Experiments have been made with ant nests, which reveal startling intelligence. The ants were colored so that they might be distinguished and a pole was stuck in the nest area at the top of which a string was attached, and this string led to food. It was found that certain ants would not go up the pole, others would go up in search and when they found the food they would not eat it, but returned to the ground to inform the others and then certain ants would scurry after the food and carry it to the nest. This experiment was also conducted by the erection of certain barriers, and it was found that the ants developed a systematic method of overcoming the barriers to getting the food.

(Reading was continued in *The Friendly Philosopher,* article entitled "Sleep and Dreams.")

TEACHER: Man is more fully occupied and more his real self during the dreamless slumber of the body than at any other time.

MARY JANE: How do we know?

LARRY: It is like algebra: we deduct the unknown from what is known. We do not see the other planets outside our solar system, but we see stars outside of our heavens and we assume that there are other

planets related to those stars by the method of reason.

TEACHER: Could we bridge the transition from waking to sleeping?

LARRY: We need knowledge to do this.

TEACHER: Yes, and then it will become automatic.

CO-TEACHER: When we start studying, our consciousness begins to grow and awakens. As in learning to play the piano, we first grope to find the notes and later it becomes automatic because we know.

MARY JANE: We go to sleep, and dream. Then we pass into another state and commune with other souls, and then return to dreams before we awake.

LARRY: We go into deep sleep by degrees and it depends upon the daily life lived. It is like temperature change.

MARY JANE: Then how did Mr. Judge know this if he was not awake in deep sleep?

TEACHER: He may have learned from H.P.B. It was said that the communication in deep sleep depends upon the daily waking life lived. Does this affect the activity of the soul in deep sleep?

LARRY: No, but you can't bring back knowledge of that activity.

TEACHER: We have to pass through regular planes to get in and out of the deep sleep state, and it is the filtering and passing through these interim states that clouds and disrupts the information brought back.

MARY JANE: What about a nightmare?

CO-TEACHER: This is due to the life we live in the waking state.

MARY JANE: The brain is not functioning in deep sleep?

TEACHER: No.

LARRY: We might explain it by thinking of a long hall with our two lives (states of consciousness) at either end, represented as daylight and night-light. At night you walk down the hall and lose consciousness of the day, and the brain is cut off and you see the night-light only.

TEACHER: With a Master the light burns at both ends continually.

CO-TEACHER: Is there any relation between this contact with the real self in deep sleep and that in the after-death states?

REPORTER: We must always use analogy and correspondence in examining these cycles. In both cases we find that the real man is free from the physical and any limiting states of consciousness.

YOUTH-COMPANIONS ASK—AND ANSWER

IT seems that in our modern, "hard-headed" civilization the still, small voice of Man's spiritual nature is drowned out by the whirlwind of his intellect. Certainly, technical advances have brought people no closer to a realization of Universal Brotherhood. Should a man, in his quest for spiritual knowledge, continue to develop his intellect, or should he try to overcome or in some way by-pass it?

Man would not be *man* without his intellect. He would be half god, half animal; and between these two no communication would be possible. Intellect is the bridge between spirit and matter, the all-important link which allows a man to see his own nature, as though he were looking in a mirror. The mind is therefore one of the most powerful instruments for gaining knowledge, and it would be foolish, if not suicidal, to make no use of it. In *Letters That Have Helped Me* (p. 4, n.e.) the statement is made that many people "wait like young birds for food to be put into them: they *will not think,* and ages must pass before they will progress." The use of logic, then, must be the necessary first step toward the fulfillment of the oracular directive, "Man, know thyself."

It is, of course, true that the world contains many intellectuals but very few people indeed who know *themselves.* Intelligent men have produced all the luxuries in our "get-rich-quick" civilization, yet at the same time they have developed the machinery necessary for its immediate and complete destruction. It is these people whom Emerson called "the thinkers" as opposed to "Man thinking." And so it is that intellect appears to be running the world—and running it ragged.

What is the cause of this neurotic condition? Is the intellect itself to blame? No, that could not be, for intellect, though powerful, is just a fine tool. It has no will of its own, but merely reflects whatever it is directed toward. *We* are the directors, whether we are conscious of that fact or not. As Mr. Judge states (*Letters,* p. 24.):

> ". . . evil consists in the base use to which higher forces are put, or to which Life—which is sacred—is put, so that here also evil does not inhere in them, but in ourselves; in our misuse of noble instruments in lower work. Nor does evil inhere in us, but in our ignorance."

Evil inheres in our ignorance—our ignorance of the fact that there are higher faculties in a man than mere intellect, faculties which *should*

be its guide, but which cannot be so long as they remain obscured by the confused jumble of mixed emotions, fearful hesitation, and hurt pride which compose the personality. Thus the personality—the man we now take ourselves to be—instead of acting as a channel through which the Spirit may express itself, has in most cases become a barrier, separating the man from himself. And so intellect, unable to reach through to the god within, must receive its direction from the personality. As a result, it has turned outward into the fascinating and infinite variety of manifest Nature, where, in the case of the majority of mankind, it still wanders, focusing upon one triviality after another, ever seeking in vain for a god outside of itself, ever ignoring the struggling Warrior within.

Where is the cure for this moral schizophrenia? Perhaps the answer is to be found in this very principle of mind. It has been said that a man's chains are through thought, his release due to nothing else. If this is true, it would seem that a man *can* regain his immortal estate if only he realizes that it is there, and if, with that realization, he would enter into the eternal battle of Life—the battle fought to save himself by conquering himself. And in this battle, the sharpest and most deadly weapon will be his mind.

The way is not easy—in fact it gets harder as we progress. In this regard, we again find a word of warning, as well as a message of hope, in *Letters That Have Helped Me* (p. 17.):

> It is true that the road to the gods is dark and difficult, and, as you say, we get nothing from them at first call; we have to call often. But we can on the way stop to look ahead, for no matter how sombre, or howsoever weak ourselves, the Spectator sees it all and beckons to us, and whispers, "Be of good courage, for I have prepared a place for you where you will be with me forever." He is the Great Self; he is ourselves.

TEACHINGS ON THE AVATARS

THE *Avatara* is a divine incarnation. It is the descent of a god or some exalted Being, who has progressed beyond the necessity of rebirths, into the body of a simple mortal. Krishna was an avatar of *Vishnu.* The Dalai Lama is regarded as an avatar of *Avalokiteswara;* the Teshu Lama as one of Tson-kha-pa, or *Amitabha.* All these are but different terms used by different peoples to indicate one and the same LOGOS, the Divine *Christos,* the *Anima Mundi.* It is the "Word made Flesh" in every religion, in India a Proteus of 1008 divine names and aspects, from Brahma-Purusha down through the Seven divine Rishis . . . to the divine-human avatars.

As the synthesis of the seven Dhyani-Buddhas, Avalokiteswara was the first Buddha—the LOGOS; so Amitabha is the inner "God" of Gautama who, in China, is called Amita-(Buddha). As the reader is supposed not to be acquainted with the Dhyani-Buddhas, it is as well to say at once that, esoterically, they are seven, of whom five only have hitherto manifested, and two are to come in the sixth and seventh root-races. They are, as Mr. Rhys Davids correctly states, "the glorious counterparts in the mystic world, free from the debasing conditions of this material life" of every earthly mortal Buddha. They are, so to speak, the eternal prototypes of the Buddhas who appear on this earth, each of whom has his particular divine prototype.

Buddha means "the Enlightened" in the highest degree of knowledge. To become a Buddha one has to break through the bondage of sense and personality; to acquire a complete perception of the REAL SELF and learn not to separate it from all other selves; to learn by experience the utter unreality of all phenomena of the visible Kosmos first of all; to reach a complete detachment from all that is evanescent and finite, and live while yet on Earth in the immortal and everlasting alone, in a supreme state of holiness. Yet it is taught that everyone may become a Buddha; and a precept of Tibet has it that "even the mountains will become Buddha." The Way of Gautama, and of all the avatars, is the Way for every human soul, and is thus beautifully described. Starting upon the long journey immaculate ; descending more and more into sinful matter, and having connected himself with every atom in

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NOTE.—Collated from standard theosophical works.

manifested Space, the Pilgrim, having struggled through and suffered in *every form of life* and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image.* In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Visvakarman he has to sacrifice himself *to* himself in order to redeem all creatures, to resurrect from the many into the One Life. Then he ascends into heaven indeed; where, plunged into the incomprehensible absolute Being and Bliss of Paranirvana he reigns unconditionally, and whence he will re-descend again at the next "coming," which one portion of humanity expects in its dead-letter sense as the "second advent" and the other as the last "Kalki Avatar."

The Logoi of all nations are the "Word" who was "in the beginning" (or the reawakening of the energizing powers of Nature) with the One ABSOLUTE. Whenever it—the "Word," the Divine Spirit which is sevenfold—is manifested, desiring to impress itself upon humanity in a shape intelligible to our intellect, whether we call it an Avatar, or a king Messiah, or a permutation of the Divine Spirit, Logos, Christos—it is all one and the same thing. In each case it is "the Father" who is in the Son, and the Son in "the Father." The immortal spirit overshadows the mortal man. It enters into him, and pervading his whole being makes of him a god, who descends into his earthly tabernacle. Esotericism teaches that there never yet was a great World-reformer, whose name has passed into our generation, who (a) was not a direct emanation of the LOGOS (under whatever name known to us), i.e., an *essential* incarnation of one of the Seven; and (b) who had not appeared before, during the past Cycles.

This explains the cause which produces in history and chronology certain riddles of the ages; the reason why, for instance, it is impossible for men to assign any reliable dates to Zoroaster, who is found multiplied by twelve and fourteen in the *Dabistan;* why the Rishis and Manus are so mixed up in their numbers and individualities; why Krishna and Buddha speak of themselves as "reincarnations," *i.e.,* Krishna is identified with the Rishi Narayana, and Gautama gives a series of his previous births—and why the former, especially, being "the very supreme Brahma," yet is called "Amsamsavatara"—"a part of a part" only of the Supreme on Earth. Finally, why Osiris is a great God, and at the

same time a "prince on Earth," who reappears as Thoth-Hermes, and why Jesus (in Hebrew, Joshua) of Nazareth is recognized, cabalistically, in Joshua, the Son of Nun, as well as in other personages. The esoteric doctrine explains it by saying that each of these (as many others) had first appeared on earth as one of the seven powers of the LOGOS, individualized as a God or "Angel" (messenger); then, mixed with matter, they had reappeared in turn as great sages and instructors, who "taught the Fifth Race," after having instructed the two preceding races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind, and for its salvation at certain critical periods—until in their last incarnations they had become truly only "the parts of a part" on earth, though *de facto* the One Supreme in Nature.

This is the metaphysics of Theogony. And as every power among the Seven has (once individualized) in his charge one of the elements of creation, and rules over it, hence the many meanings in every symbol, which unless interpreted according to esoteric methods, generally lead to an inextricable confusion. The personages called in Northern Buddhist religion "Buddhas," may just as well be called Rishis, Avatars, Manus, etc. These great Mahatmas, or Buddhas, are a universal and common property . . . the day when much, if not all, of that which is given here from the archaic records will be found correct is not far distant. Then the modern symbologists will acquire the certitude that even Odin, or the god Woden, the highest God in the German and Scandinavian mythology, is one of the Buddhas.

All the avatars of Vishnu are said to come originally from the White Island. According to Tibetan tradition the White Island is the only locality which escapes the general fate of other *dwipas* and can be destroyed by neither fire nor water, for it is the "eternal land." Arghya Varsha—"the land of libations"—is the mystery name of that region which extends from Kailas mountain nearly to the Schamo Desert, from within which the Kalki Avatar is expected. It is now said to have been situated between the sea of Aral, Baltistan, and little Tibet; but in olden times its area was far larger, as it was the birth-place of *physical* humanity. Dionysos is one with Osiris, with Krishna, and with Buddha (the heavenly wise), and with the coming (tenth) avatar, the glorified spiritual *Christos*, who will deliver the suffering *Chrestos* (mankind, or Prometheus, on its trial). This, say Brahminical and Buddhistic teach-

ings, echoed by the Zoroastrian and now by the Christian teachings (the latter only occasionally), will happen at the end of Kaliyuga. It is only after the appearance of the Kalki-Avatar, or Sosiosh, that man will be born from woman without sin. Then will Brahma, the Hindu deity; Ahura-Mazda (Ormazd), the Zoroastrian; Zeus, the Greco-Olympian Don Juan; Jehovah, the jealous, repenting, cruel, tribal God of the Israelites, and all their likes in the universal Pantheon of human fancy—vanish and disappear in thin air.

If we examine the ten mythical avatars of Vishnu, we find them recorded in the following progression: Matsya, as a fish; Kurm, as a tortoise; Varaha, as a boar; Nara-Sing, as a man-lion; Vamuna, as a dwarf; Parasu Rama, as a hero, but yet an imperfect man; Rama-Chandra, as the hero of Ramayana; Krishna; Gautama, and tenth, Maitreya, which has not yet occurred. In the succession of avatars is to be seen clearly carried out the truly philosophical idea of a simultaneous spiritual evolution of creatures and man. The Matsya (fish, or dolphin) avatar was one of the earliest incarnations of Vishnu. Matsya avatar happened before the Varaha or boar avatar, and has reference to an event which happened on our Earth during this Round. Esoteric philosophy distinctly teaches that after the first geological disturbance in the Earth's axis which ended in the sweeping down to the bottom of the seas of the whole second continent, with its primeval races—of which successive "Earths" or continents Atlantis was the fourth—there came another disturbance by the axis resuming as rapidly its previous degree of inclination; when the Earth was raised once more out of the Waters. Little, however, can be said about the mystery which underlies the Matsya (fish) avatar of Vishnu, the Chaldean Oannes—the Man-Fish, recorded in the imperishable sign of the Zodiac, *Pisces,* and running throughout the two Testaments in the personages of Joshua "Son of the Fish (Nun)" and Jesus; the allegorical "Sin" or Fall of spirit into matter, and the *Moon*—insofar as it relates to the "Lunar" ancestors, the Pitris.

One sees why Occultism places Oannes and the other Annedoti in the group of those ancient "adepts" who were called "marine" or "water dragons"—Nagas. Water typified their human origin (as it is a symbol of earth and matter and also of purification), in distinction to the "fire Nagas" or the immaterial spiritual Beings, whether celestial Bodhisattvas or Planetary Dhyanis, also regarded as the instructors of mankind. The hidden meaning becomes clear to the Occultist, once he

is told that this being (Oannes) was accustomed to pass the day among men, teaching; and when the sun was set, he retired again into the sea, passing the night in the deep, "for he was amphibious," *i.e.,* he belonged to two planes; the spiritual and the physical. The Greek word *amphibios* means simply "life on two planes," from *amphi,* "on both sides," and *bios,* "life." The word was often applied in antiquity to those men who, though still wearing a human form, had made themselves almost divine through knowledge, and lived as much in the spiritual supersensuous regions as on earth.

The symbolism of the ten avatars of Vishnu is further illustrated. From a fish, the progress of dual transformation carries on the physical form through the shape of a tortoise, a boar, and a man-lion. Then, appearing in the dwarf of humanity, it shows Parasu Rama physically, a perfect, spiritually, an undeveloped entity, until it carries mankind personified by one god-like man, to the apex of physical and spiritual perfection—a god on earth. It is well known that the earliest Christian emblems, before it was ever attempted to represent the bodily appearance of Jesus, were the Lamb, the Good Shepherd, and the Fish. This is an inheritance from the Chaldees, and relates, as the very name explains, to the Babylonian Dag-on, the Man-Fish, who was the instructor and interpreter of the people to whom he appeared. Likewise in Krishna and the other Saviours of the World we see the philosophical idea of the progressive dual development understood and as clearly expressed in the Zohar. The "Heavenly Man," or the universal Form and Idea, engenders Adam. Hence the latter is god-born humanity, and endowed with the attributes of all the ten Sephiroth. "Man is both the import and the highest degree of creation," says the Zohar. "As soon as man was created, everything was complete, including the upper and nether worlds, for everything is comprised in man. He unites all forms in himself." But this does not relate to our degenerated mankind; it is only *occasionally* that men are born who are the types *of what man should be,* and yet is not.

Vaivasvata Manu is the Indian Noah connected with the *Matsya* (or the fish) avatar of Vishnu. There are those who are aware that the "great Flood" was connected with sinking of an entire continent—save what became afterward a few islands. In the Hari Purana, in the *Bhagavad-Gita,* as well as in several other books, the god Vishnu is shown as having assumed the form of a fish with a human head, in

order to reclaim the Vedas lost during the deluge. Having enabled Visvamitra to escape with all his tribe in the ark, Vishnu, pitying weak and ignorant humanity, remained with them for a long time. It was this god who taught them to build houses, cultivate the land, and to thank the unknown Deity whom he represented, by building temples and instituting a regular worship; and, as he remained half-fish, half-man, all the time, at every sunset he used to return to the ocean, wherein he passed the night.

Krishna is the most celebrated avatar of Vishnu, the "Saviour" of the Hindus and their most popular god. He is the eighth avatar. In the story of Krishna's conception, birth, and childhood are the exact prototypes of the New Testament story. Kwan-Shi-yin is in China "the great Dragon of Wisdom born of Fire and Water," and this Bodhisattva is said "to assume any form he pleases" from beginning of a manvantara to its end, though his special birthday (memorial day) is celebrated according to the Kin-kwang-ming-King in the second month on the nineteenth day, and that of Maitreya Buddha in the first month on the first day. Yet the two are one. Kwan-Shi-yin will appear as Maitreya Buddha, the last of the Avatars and Buddhas, in the seventh Race. This belief and expectation are universal throughout the East.

With the Buddhists, when Maitreya Buddha has come, then our present world will be destroyed; and a new and better one will replace it. The four arms of every Hindu Deity are the emblems of the four preceding manifestations of our Earth from its invisible state, while its head typifies the fifth and last Kalki Avatar, when this world will be destroyed, and the power of Budh, Wisdom, will be again called into requisition to manifest itself as a LOGOS to create the future world. The final destruction of the wicked, the renovation of "creation" and the "restoration of purity" will take place at the end of Kaliyuga, 427,000 years hence. The latter end of every yuga is called "the destruction of the world," as then the Earth changes each time its outward form, submerging one set of continents and upheaving another set.

ON THE LOOKOUT

"Is a New Religion on the Way?"

This question heads Rudolf Flesch's column in the Los Angeles *Times* for April 27, in which he lightly, and in much too-cursory a fashion, dismisses Norman Podhoretz' editorial on Sydney Hook's "Ideas of God"—both in *Commentary* for March. Mr. Podhoretz' article is worth far more than the oblique glance which Mr. Flesch gives it, for it contains a keen analysis of the psychological bases for the religious "reforms" from Judaism through Protestantism. The point of the editorial is brought into sharp relief by Podhoretz' statement: "What he [Sydney Hook] is really trying to say, I think, is that it *matters* whether or not reason can accept the deliverances of revelation or the arguments of faith."

Meaning of Present Crisis in Religion

Mr. Podhoretz does not believe that "maturity"—having grown up enough to dispense with the "illusion of a Father in Heaven"—is sufficient to explain agnosticism; nor does he think that the kind of thinking which produced Humanism is responsible for the present crisis:

> We know of religious crises that had an entirely different character. Paul, for example, fell into despair not because he came to doubt that the Torah had divine sanction, but because Judaism could no longer satisfy his deepest spiritual needs. And the Augustinian monk Luther repudiated the church not because he ceased believing in the divine origin of its ideals, but because he came to feel that it had lost touch with its original inspiration. It is true that the crisis of faith of the 19th century cut much deeper than either of these: after all, neither Paul nor Luther ever went so far as to question the existence of God. But it may be that there was something in the nature of Protestantism itself which dictated that atheism should be the main form of defection for its children; in other words, a loss of Protestant faith may have had to be expressed in more radical terms than a loss of Jewish or Catholic faith. If that is indeed the case, the 19th-century crisis of faith represented not the "death of God," as Nietzsche and so many others thought, but merely the end of the historical dominance of Protestantism.

Necessary Conditions for a New Religion

Of the two important ideologies of the twentieth century (Fascism and Communism), Mr. Podhoretz says that, although Communism has been the more successful, it is not, in his opinion, a "rightful heir" to Protestantism because "it contains no new spiritual principles." For this reason, "it has already become possible to imagine an 'affluent' Russia suffering from the same apathy and sickness of soul that have afflicted our own country for the past ten years or so." Mr. Podhoretz bases a prophetic "guess" on this premise:

> If Communism is not to be the religion of the post-modern era as Protestantism was of the modern and Catholicism of the medieval, will a new religion gradually take over the world? My own guess is that this is very likely to happen. Two main conditions seem to be necessary for the birth of a new religion. First, circumstances must so far have outstripped the ideas of the old religion as to make them incapable of renovation; they become irrelevant to experience in the sense that they can neither explain life satisfactorily nor offer consolation to the new psychological types that have quietly been produced by the accumulation of changed circumstances. . . . The second necessary condition is the appearance of a prophet.

The True Prophet

Of course false prophets *do* appear, Mr. Podhoretz says, and the strange thing is that a true one *may* also arise if the time is ripe for either revivifying the old or presenting the new:

> The true prophet is a man blessed with what may be called perfect spiritual pitch, the man who does in fact articulate the deepest aspirations of his age in terms which make sense out of a previously senseless situation. For the agonies with which he has been struggling in his own soul turn out to be the very ones that are running wild in the world around him, seeking expression and alleviation. . . . No true prophet has so far appeared in our time, but to me it seems obvious that the stage is beautifully set.

The Cycle is Ready

Theosophists may hope that Mr. Hook and Mr. Podhoretz are wrong in believing that "God" will be "the epithet they attach to the most significant insights into the nature of their experience as beings who are half flesh and half spirit, finite and yet burdened with an inescapable vision of the infinite"; but they will certainly concur in the rest of Mr. Podhoretz' conclusion:

> Circumstances have outstripped the ideas of the old religion in every corner of our experience, and though for isolated individuals these ideas can still be made to seem applicable, relevant, and satisfying, for the mass of people—and especially young people—they have lost their power to move and compel just as surely as the Roman pantheon began to do in the age of Constantine. That a new psychological type is being produced in America also seems obvious; its agonies are written large as life all over the juvenile courts, and for these agonies our churches have yet to provide a remedy. . . .
>
> If a true prophet should appear, his revelation would be acceptable to reason because it would illuminate life so powerfully as to compel rational assent; it would, in other words, provide a new way of understanding the world, new categories, even a new logic.

Zen—"A Fertile and Clarifying Influence"

In *Zen Buddhism and Psychoanalysis* (Harper & Brothers, 1960) one finds abundant evidence of the provocativeness of Zen Buddhism in the psychoanalytic field. Erich Fromm, who writes the Foreword, also contributes one of the three essays which comprise the volume, the other two being by D. T. Suzuki and Richard De Martino.

As a psychoanalyst, Dr. Fromm explains why modern psychoanalysts, working in the moral vacuum left by departing religious tradition, find in two of the Eastern traditions a core of applicable philosophy:

> Man gave up the illusion of a fatherly God as a parental helper—but he gave up also the true aims of all great humanistic religions: overcoming the limitations of an egotistical self, achieving love, objectivity, and humility and respecting life so that the aim of life is living itself, and man becomes what he potentially is. These were the aims of the great Western religions, as they were the aims of the great Eastern religions. The East, however, was not burdened with the concept of a transcendent father-savior in which the monotheistic religions expressed their longings. Taoism and Buddhism had a rationality and realism superior to that of the Western religions. They could see man realistically and objectively, having nobody but the "awakened" ones to guide him, and being able to be guided because each man has within himself the capacity to awake and be enlightened. This is precisely the reason why Eastern religious thought, Taoism and Buddhism —and their blending in Zen Buddhism—assume such importance for the West today.

No True Religious Revival

Unlike psychologists who incline toward a politic compromise with orthodox Christianity, Dr. Fromm explicitly rejects the psychology of

authoritarian religious doctrines. He also feels that recent increases in church membership represent only the current trend to conformity:

> It is true, church membership today is higher than ever before, books on religion become best sellers, and more people speak of God than ever before. Yet this kind of religious profession only covers up a profoundly materialistic and irreligious attitude, and is to be understood as an ideological reaction—caused by insecurity and conformism—to the trend of the nineteenth century, which Nietzsche characterized by his famous "God is dead." As a truly religious attitude, it has no reality.
>
> The abandonment of theistic ideas in the nineteenth century was—seen from one angle—no small achievement. Man took a big plunge into objectivity. The earth ceased to be the center of the universe; man lost his central role of the creature destined by God to dominate all other creatures. Studying man's hidden motivations with a new objectivity, Freud recognized that the faith in an all-powerful, omniscient God, has its root in the helplessness of human existence and in man's attempt to cope with his helplessness by means of belief in a helping father and mother represented by God in heaven. He saw that man only can save himself; the teaching of the great teachers, the loving help of parents, friends, and loved ones can help him—but can help him only to dare to accept the challenge of existence and to react to it with all his might and all his heart.

"SELF AS SUBJECT AND OBJECT"

Mr. De Martino, who teaches at Otani University in Kyoto, Japan, attempts to throw light on Zen discipline and experience, helping the layman to equate Western terms with the vocabulary of Eastern thought. Though De Martino's language is often obscure, some of his ideas seem derivations of portions of the *Bhagavad-Gita* and the Upanishads. In the following, he writes on the paradoxical situation caused by the duality of Self—its psychic and noëtic aspects:

> The inherent predicament of the existentially contradictory dualistic subject-object structure of the ego in ego-consciousness is ultimately resolved only when that living root-contradiction breaks up and dies to itself at its root, awakening in resolution and fulfillment in and as its Self as Self-ego. Its Self as Self the ground of itself as ego, it is at last free from the split and cleavage of any inner or outer dualistic duality. No longer struggling "to be" out of the gulf and abyss of an unresolved, bifurcated core, it now both is and issues forth from its Self as the font and wellspring of itself as subject and object.
>
> Unlike the conditioned subjectivity of initial ego-consciousness, no

more does object bind, obstruct, circumscribe, or curtail subject. Nor, as in the state of the "great doubt block," do subject and object immobilize each other in the depth of their contradictory duality. Uprooted and reversed in and at that contradictory core, they are henceforth rooted and centered in their ultimate source. Trans-rooted and trans-centered, they cease to impede in mutual contradiction and become, instead, the free flowing manifestation of that source.

The Self—Both Static and Dynamic

Daisetz Suzuki is a Zen master of very long standing, and one who has contributed greatly to Western comprehension of Zen. Unlike some apparently more-facile Zen interpreters, Dr. Suzuki has ever refused to compromise by oversimplification, though he has found ways of clarifying confusing points. The following paragraphs are taken from a series of Suzuki's "Lectures on Zen Buddhism":

Scientific knowledge of the Self is not real knowledge as long as it objectifies the Self. The scientific direction of study is to be reversed, and the Self is to be taken hold of from within and not from the outside. This means that the Self is to know itself without going out of itself. Some may ask, "How can that be possible? Knowledge always implies a dichotomy, the knower and the object known." I answer: "Self-knowledge is possible only when the identification of subject and object takes place; that is, when scientific studies come to an end, and lay down all their gadgets of experimentation, and confess that they cannot continue their researches any further unless they can transcend themselves by performing a miraculous leap over into a realm of absolute subjectivity."

The realm of absolute subjectivity is where the Self abides. "To abide" is not quite correct here, because it only suggests the statical aspect of the Self. But the Self is ever moving or becoming. It is a zero which is a staticity, and at the same time an infinity, indicating that it is all the time moving. The Self is dynamic.

Break-through Past Intellect

Dr. Suzuki also explains why the Zen masters have employed so many techniques when attempting to dislodge hard and fast concepts from the minds of their pupils: there are times when "sheer will must override the intellect" simply because the intellect is a tool and not an end in itself, not an adequate guide to ultimate reality. As Suzuki puts it, "The reality is grasped only when the intellect quits its claim on it."

In discussing Suzuki's "Lectures on Zen Buddhism" in this regard, *Manas* for May 11 comments:

> There is an obvious therapy and "shock" value for Western thought in Zen Buddhism. The concept of "knowing" found in Zen is confirmed in dozens of ways by the best of the intuitive philosophers of the West, yet in Zen there is a body of ideas which places this psychology in a firm relation to ultimate values such as are indicated by the terms "Self-realization" and "Union with the One." It is the intuitive appreciation of at least the partial validity of the Zen psychology which opens the way to consideration of these values by Western thinkers. Zen, moreover, would naturally appeal to persons brought up in the empiricist tradition, for it is nothing if not experimental in its approach to the problem of knowledge.

Other recent works on Zen for Westerners were illustrated and discussed in Lookout for January.

To Sleep, Perchance to Dream

Some research on dreams, reported in the July 3 London *Observer,* answers by analogy the common question, "Why do we need a Devachan?" Experiments have convinced Dr. Dement, a New York psychiatrist, says the *Observer,* that "human beings need dreams as well as sleep, [for] if they were persistently prevented from dreaming a serious disruption of the personality might result." During the experiment, the participants were "first allowed to sleep undisturbed for several nights to determine their normal sleep and dream pattern. On the average they slept about seven hours, and dreamed for 80 minutes, or about 20 per cent of the total." The account continues:

> Next, the experimenter started to wake the subject immediately the brainwave and eyeball records showed he was starting to dream. On the first night, the experimenter had to waken different subjects from eight to twenty-two times. At the end of the series, four or five nights later, they had to be woken 14 to 30 times.
>
> In other words, the number of "attempts to dream" increased steadily each night. It was as though the subjects were becoming increasingly "dream-starved."

Second Phase of Experiment

> Then the subjects were allowed to sleep normally, and their sleep behaviour was again recorded. All of them dreamed 15-20 per cent more than normal during the next five nights. It is not yet known how long this increased dreaming would persist (this will be studied later) since a series of "control awakenings" was then begun. The subjects were woken each time they *finished* dreaming.
>
> They became increasingly anxious and irritable and several became

hungry and gained weight. One was overcome with panic at an early stage of the tests and refused to continue, and two others refused to complete the full five nights of dream deprivation, stopping short at four—"presumably," Dr. Dement says, "because the stress was too great."

These findings also suggest why it may be that only in rare and special instances is it possible or wise to waken a person from Devachan.

Sleep and the Human Nervous System

The *Oregon Journal,* June 16, quotes Sir John Eccles, neurophysiologist, on sleep:

> No one can tell you what sleep is, or why you must sleep so much of your life away. When the brain is asleep, it is in the same state as when a person is anesthetized, or in a coma, and nerve cell activity is light. . . . The brain is also in a similar condition when a person is having convulsions, but this is because of too many driven impulses reaching it.
>
> Somewhere in between lies the conscious world of wakefulness, experiences and control of individuals and their actions. To understand this consciousness is one of the great problems of current research, [for] human nervous systems are the most important things in the world.

White Sound—New Approach to Analgesia

We have long been accustomed to the therapeutic value of colors which are outside of the range of visual perception—notably ultraviolet and infra-red; and, during the past ten years, have been made increasingly aware of the efficacy of ultrasound on the deep tissues. Now electrical engineers have developed a machine which emits what they call "white sound," which seems to provide an effective analgesia in dentistry. The following paragraphs from a paper read by Emory Cook, E.E., before a general staff meeting of St. Joseph's Hospital, Stamford, Conn., on April 26, will be only suggestive, we fear, rather than informative for those of us who lack technical knowledge of the subject:

> White *noise* is the electronic cloth from which is fabricated the white sound curtain. White noise, when reproduced acoustically, sounds somewhat like the combination of escaping steam and a blowtorch, all in one, and, like white light is characterized by a uniform energy distribution vs. frequency on a *per cycle* basis. Technically, white sound differs from white noise principally in the redistribution of its energy content vs. frequency (or tonal pitch). This is done in such a manner

as to engage with uniform stimulation all or most of the auditory nerve fibers as they are distributed along the basilar membrane of the cochlea, and to avoid over-stimulation of any one group as compared with others, while generating the analgesia.

Analgesic Effects

The auditory approach to analgesia involves the impressing, under control of the subject, of high energy white sound on the auditory pathways either through the use of earphones or by other means such as loudspeakers at close range. . . . When extractions and other surgical procedures take place in a state of analgesia without complaint the hypothesis must be expanded beyond a mere matter of masking [the sound of the drill]. . . . Extremely effective degrees of analgesia are attainable in a great majority of subjects. . . .

Something of the tremendous occult properties of sound vibrations may be sensed by reading the following passage from *The Secret Doctrine* (I, 555): "We say and maintain that SOUND . . . is a tremendous Occult power; that it is a stupendous force . . . when directed with *occult* knowledge. Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour."

Skulls Again

The New York *Times* for May 15 reported that "evidence has been found that early modern man lived side by side with Neanderthal man in an area now known as the middle East." The report continues:

The two races apparently inhabited the same caves—though not at the same time—existing as distinctly isolated populations that may even have been at war with one another, according to Dr. T. Dale Stewart of the Smithsonian Institution. These possibilities were suggested by results of Dr. Stewart's studies of skulls and pubic bones taken from two caves in Palestine and from one 600 miles to the northeast, in Iraq. The comparisons of those bones appear to solve what has been a particularly vexing anthropological puzzle.

The puzzle centers on bones taken from two caves on Mount Carmel in Palestine nearly thirty years ago. . . . Early studies of the skulls taken from et Tabun cave and es Skhul cave, about 100 feet apart, revealed remarkable differences. The Tabun cave skulls were distinctly Neanderthal, but the Skhul skulls were similar in many ways to modern man's. These specimens are believed to be between 70,000 and 100,000 years old. Pelvic features of the Skhul specimens were clearly

modern, those of the single pelvis recovered from Tabun cave were not.

Dr. Stewart's new findings . . . strongly suggest that the Skhul specimens were distinctly an early variety of modern man, having no direct relation whatever to the Neanderthal Tabun people who . . . probably went on to extinction.

Mayan Sites Interest Archaeologists

In the *Wall Street Journal* for June 24 we read:

An archæological autopsy is under way here in the heart of the dark and dense Peten rain forest in northeastern Guatemala to determine why a civilization died 10 centuries ago. More is at stake than the dusting off of musty pages of ancient history. Archæologists, anthropologists and botanists digging in the shadows of the Temple of the Giant Jaguar are turning up some information that may prove useful to modern man. . . .

Tikal's structures today are mostly covered by mounds of dirt and debris. They stand in the center of Tikal's great plaza, where patches of jungle have been cleared. On one side has emerged the "Northern Acropolis"—a huge terraced substructure supporting a compact group of 16 temples of varying sizes and heights. An even larger temple facing the plaza, the Temple of the Giant Jaguar, slowly regains its original form as workmen clean debris from its limestone blocks. The Temple of the Masks and rambling stucco buildings called "palaces," also ringing the plaza, still are covered with trees, although entrances have been cleared.

Centers of Mayan Culture Sought

Other Mayan centers in Guatemala, Mexico, Yucatan, even in Honduras, are being unearthed and studied. The *Journal* account continues:

Most studies of the Maya are comparatively recent, having been made only since the 1920's. Dozens of unexplored Mayan ruins dot the Peten hinterlands. Archæologists continually spot ruins from the air, but are unable to reach them on the ground.

Much about the Maya remains a mystery. Their hieroglyphics, for instance, can be only partially deciphered. No one knows from where the Maya came, or how they originated their civilization. Nor does anyone know yet why their scientific and cultural attainments came to an end some five centuries before the Spanish invaded Central America in the mid-16th century. Scientists are pinning their hopes on Tikal, located roughly in the geographical center of the Maya country.

H. P. Blavatsky has curiously little to say about the Mayans, but in a

footnote on page 35 of *The Secret Doctrine* II she states: "Although certainly coeval with Plato's Atlantis, the Mayas belonged to the Fifth Continent, which was preceded by Atlantis and Lemuria." And in THEOSOPHY (19:212) we find: "The original Mayas, though American and not Atlantean, were coeval with Plato's Island so named—the last remnant of the old continent—and undoubtedly possessed a culture descended from that land."

MAN IN AMERICA BEFORE THE ICE AGE?

Evidence has been unearthed in Mexico by Dr. J. A. Camacho, of the University of Puebla, according to the New York *Herald Tribune* for July 22, that "man came to North America 30,000 years or more ago." This is three times as long ago as experts had previously estimated. The item states:

> Primary obstacle to acceptance of the 30,000-year age, is that a great ice sheet covered the route in western Canada that the first men must have travelled in coming from Siberia through the Bering Straits to the new world. The ice blocked that route from 12,000 to perhaps 30,000 years ago.
>
> This means that if man was on North America more than 10,000 years ago, he had come before the last Ice Age began 30,000 years ago. He might have arrived 40,000 to 50,000 years ago; which is an even more unsettling figure to anthropists. . . . Dr. H. Marie Wormington, of Denver Museum, said "if first appearances prove valid," the discovery "can be considered the second major break-through in American archeological history." The first was made in 1926, she said. It pushed man's antiquity back from 3,000-4,000 years to the current 10,000 years.

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

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